

PAM.
CHINA

Mission

Among the Higher Classes in China



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A General Statement.

PARTICIPATION in any good cause brings satisfaction and pleasure.

However, believe not every scheme, but try the scheme whether it is of God—a part of that larger divine scheme of world-wide redemption. By avoiding all scattering and waste of energy, and by directing every energy, both of man and nature, to the highest end, the widest methods and the widest sweep of influence and blessing, one's mission in living will have been faithfully

fulfilled, and the reward will be that of an approving conscience and an approving God. With some such purpose is the special mission inaugurated among the higher classes of China.

Who the Higher Classes Are.

The higher classes of China are: 1, the mandarins, military and civil; 2, the local gentry; 3, the *literati*; 4, the nobility, and 5, the leaders of charitable, religious and reformatory movements. They are called the higher classes, simply because of the superior influence which they possess.

Is There a Need?

The distinguished missionary of China, Dr. John L. Nevius, has said: "While most missionaries give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the *literati* and officials; not only because they exercise a dominating in-

fluence upon the masses, but also because they have been in general too much neglected."

Out of 1,500 Protestant missionaries in China, men and women, only three are devoting a large portion of their time to the upper classes, and of these two are specially engaged with the literary department. Such a neglect, and that, too, of an influential class, without whose aid China can never be transformed and uplifted, makes the need both apparent and imperative. To meet the need there must be speciality of attention and concentration of effort.

The Aim.

The aim is: 1, the unfolding of truth, moral, religious, historical and scientific; 2, conversion and loyalty to truth, to God and the world's Redeemer; 3, the utilization of the dominating influence of these men for the benefit of the masses and for

greater peace and protection; 4, the salvation and prosperity of China as a nation; 5, the cultivation and establishment of international friendliness and religious toleration, and, 6, greater enlightenment and improved civilization.

The Methods to be Adopted.

What may be the demands and possibilities, under the Providence of God, in this special undertaking, in the remote future, it is useless now to surmise. The present opportunity lies before us. The duty is already here. The methods to be pursued, in the spirit of conciliation, respect and kindness, and based on the experience of the past, seem to be suitable and clear. In brief they are as follows: 1. Social contact with the acquaintances already made and with those to be made still in the future. This is essentially fitted to Chinese life. It is conversation rather than lecture or sermon.

2. Extended influence on matters of purely a business character. As the mandarins are the recognized authorities of the Chinese government, and as the missionary organization is under the protection of that government, it is eminently fitting that some line of communication should be established between the two for greater peace and security, mutual understanding and friendliness. Efforts in this direction would be put forth as opportunities arise. 3. The establishment of a simple museum to attract and inform the literary Chinese. 4. By means of such simple and suitable apparatus, as the museum would contain, the formation of an illustrated lecture-course on rudimentary topics. 5. The preparation along with other missionaries of literature to be distributed among this class. 6. The establishment of a book depot, with reading room and reception room attached, in which may be found on sale all the best

religious and scientific books prepared in the Chinese language, and forming literary headquarters for the Chinese *literati* and a mode of approach to their respect and sympathy. 7. The formation of a few monthly classes of instruction to which some of these men would be invited as guests, and where fundamental truths would be explained and enforced.

The Origin of the New Mission.

The plan proposed is not the thought of one living away from China, or of one just entering on mission work, but of one who has already participated in the work, and in the midst of vigor and strength can well hope for many years to concentrate every energy on the one work and to a larger success. When the originator of the movement, Rev. Gilbert Reid, was leaving China after over ten years, the Presbytery and Presbyterian Mission to which he then belonged, passed resolu-

tions commending the work already done with the official class, sanctioning his efforts to present the claims in the United States, and definitely appointing him to assist for a period of years in the same department of work. The leading English daily paper in Shanghai, in an editorial later on expressed the following:

“Mr. Reid is a man of observation, penetration, and strong common sense. He has shown peculiar ability in dealing with Chinese officials. His tact, combined with native shrewdness, has enabled him to interview, generally with success, in the course of his career more than a hundred officials, from those in a subordinate military position to the Grand Secretary, the Viceroy Li, and the foreign officer. To him has been entrusted with success the settlement of difficulties in connection with the acquisition of land and buildings by missionaries in Chinnan fu, Chi-ning chow and other places,

and so well have his services been appreciated by the Chinese officials as well as by his colleagues, that when he was leaving Chi-ning chow ten of the leading mandarins gave him a farewell banquet, and presented him with a silken banner embroidered with their names and ranks. This power to discern both sides of a question, which the successful negotiator must possess, makes his views on the relations between the Chinese and the foreign missionaries of such special value."

With reference to making the work among the upper classes a specialty, Rev. F. F. Ellinwood, D. D., Secretary of the Presbyterian Board of Foreign Missions, made a statement recognizing the aid rendered in the past and expressing the cordiality of that Board, closing in the following language:

"While it is thought best that this work shall be carried on independently of the Presbyterian Mission, I wish to say

that the relations between Mr. Reid and the Mission with which he has been connected, as well as with the Board, are most cordial, and that we have reason to believe that he will still be useful to the Presbyterian Mission and to the great cause of the Gospel in China."

Thus the work as now initiated will be inter-denominational, relying on the support of persons of all creeds and churches and aiding in return in the spirit of unity all the denominations in China, as opportunity shall arise.

Who is Responsible ?

The person who inaugurates the work is alone responsible for the management. If any doubt the man or the work, endorsement and support will hardly be expected. The man and the work stand just for what they are worth, no more and no less. In due time all the missionaries in China approving of the effort, and will-

ing to coöperate, will form the associate membership, with whom counsel will be taken. Funds donated may be received by the bankers, Brown Brothers & Company, 59 Wall Street, New York City, or by Mr. Reid, at Warsaw, N. Y., prior to his return to China, and afterwards by the former, who will duly transmit them to Mr. Reid in China. A full account, properly audited, will be rendered on Mr. Reid's departure to China, and afterwards every six months. Such an account, along with all reports of the work and other published matter, will be sent directly to all contributors, and no other expense will be attached to maintaining the connection between the mission work itself and its home supporters. The work will be directed from the field, and all money contributed will go to the field and the work. Mr. Reid himself will draw no salary until he starts for China. For the next few years he will probably

be located in the city and province where he was before. Persons desiring to contribute to special objects can make their selection. The objects as estimated will be specified below.

The Funds Needed.

In brief the funds needed will be divided into two classes, one the estimated annual expense for the next three years, and one the expense for securing a permanent equipment.

1. ESTIMATED ANNUAL EXPENSE.

1. Salary of Rev. Gilbert Reid. . . .	\$1,000 00
2. Salaries of eight native assistants (apiece, \$30 to \$150)	600 00
3. Rental of house, lecture-room, etc.	400 00
4. Rental of book-depot, etc.	300 00
5. Classes for instruction.	250 00
6. Travel in China for prosecuting the work.	300 00
7. Publication of literature	500 00
8. Distribution of literature	200 00
9. Entertainment of Chinese guests .	100 00
10. Official taxes and fees.	50 00
11. Postage, etc.	50 00

12. Printing of reports, etc.	\$50 00
13. Purchase of foreign books.	100 00
14. Incidental expenses.	100 00
Total	<u>\$3,000 00</u>

II. ESTIMATED EXPENSE AT THE OUTSET.

1. Stereopticon	\$60 00
2. Stereopticon views	500 00
3. Stereoscope.	60 00
4. Polariscopes.	40 00
5. Microscope.	70 00
6. Terrestrial globes.	40 00
7. Celestial globe	30 00
8. Various maps and diagrams.	150 00
9. Models of steamship, etc.	50 00
10. Small steam engine.	100 00
11. Prisms.	30 00
12. Photographic apparatus.	100 00
13. Telephone	20 00
14. Various electrical apparatus.	500 00
15. Other apparatus.	250 00
16. Other pictures and paintings	250 00
17. Chinese books for book depot.	4,000 00
18. Travel to China.	400 00
19. Freight	200 00
20. Other expenses	150 00
Total	<u>\$7,000 00</u>

If a colleague should be secured, there would necessarily be an additional ex-

pense, but the intention is to rely as far as possible on trained natives.

Final Statement.

In the scheme thus presented there is sought the most economical use of money and energy. While fewer converts may come from the upper classes than from among the common people, yet the aid or favor of the upper classes would tend to increase indirectly the number of converts among the rest and for all the missionary societies. In the various crises of China, new opportunities will appear and a state of readiness to seize the strategic points and events will guarantee success. The one aim will be to follow Providence as He directs, and for His glory do the work.

